GOD SPEAKING

FROM

MOUNT GERIZIM;

OR,

THE GOSPEL IN A MAP:

being

A ſhort View of the exceeding great and precious

PROMISES.

To which is added,

A conciſe View of the Characteriſtic

OF THE LATE

Rev. D. SIMPSON, A. M.

Late eminent Miniſter of the Goſpel, New Church, Macclesfield.

By H. RIDGWAY, STOCKPORT.

STOCKPORT:

PRINTED AT THE OFFICE OF J. CLARKE, 21, UNDERBANK.

1799.

PRICE SIXPENCE.

RB23.a.10201

BRITISH LIBRARY

The Voice of the Herald.

O ALL ye inhabitants of the world, and dwellers on the earth; come ſee, and hear; gather yourſelves together unto the proclamation of the great King. Hear, you that are far off, and you that are near: He that hath an ear to hear, let him hear. I am the voice of one crying in the wilderneſs, Prepare ye the way of the Lord. Let every valley be exalted, and every mountain made low, for the glory of the Lord is to be revealed. Go through, go through the gates, prepare the way: Caſt up, caſt up the high-way; gather out the ſtones, liſt up the ſtandard for the people; for the Lord proclaimeth ſalvation to the ends of the earth. Tidings, tidings, O ye captives! hear all ye that look for ſalvation in Iſrael: *Behold, I bring you glad tidings of great joy, which ſhall be unto all people. Bleſſed news! prepare your ears and hearts; the Lord hath commanded me ſaying; Go unto the people, and ſanctify them, let them waſh and be ready, for the Lord is coming down upon mount* Sion, *in the ſight of all the nations: not in earthquakes and fire, not in clouds and darkneſs, not in thunderings and burnings, rending the mountains, and breaking the rocks in pieces: he ſpeaks not to you out of the blackneſs, darkneſs, and tempeſts; you ſhall ſay no more, Let not God ſpeak to us leſt we die; he cometh peaceably, the law of kindneſs is in his mouth, he preacheth peace, peace, to him that is far off, and to him that is near.*

Behold, how he cometh, leaping upon the mountains; he hath paſſed mount Ebal; *no more wrath or curſing; he is come to mount* Gerizim, *where he ſtandeth to bleſs the people; as* Mordecai *to his nation, he writeth the words of truth and peace, ſeeking the welfare of his people, and ſpeaking peace to all his ſeed.*

Behold, how he cometh, clothed with flames of love, with bowels of compaſſion, plenteous redemption, and multiplied pardons. O how pregnant is his love! O the rollings of his bowels! O how full are his breaſts, even aching till they are eaſed by the ſucking of his hungry children.

Hearken therefore, O ye children, hearken unto me. To you it is commanded, O people, nations, and languages, that at what time you hear the joyful ſound, the trump of Jubilee, the tidings of peace in the voice of the everlaſting goſpel, that you fall down before the throne, and worſhip him that liveth for ever and ever.

Ariſe, and come away; prepare, prepare you: Hear not with an uncircumciſed ear; you are not upon a common thing. Behold, the

throne is ſet, the throne of grace, where majeſty and mercy dwell together; from thence will the Lord meet you, from thence will he commune with you, from the mercy-ſeat, from between the cherubim, upon the ark of the teſtimony. Lo, the Lord cometh out of his pavilion, the mighty God from Sion. Selah. *His glory covereth the heavens, the earth is full of his praiſe. A fire (of love) goeth before him, mercy and truth are round about him, righteouſneſs and peace are the habitation of his throne; he rideth on his horſes and chariots of ſalvation, the covenant of life and peace is in his mouth.*

Rejoice, ye heavens, make a joyful noiſe to the Lord, all the earth. Let the ſea roar, the floods clap their hands, and the multitudes of the iſles rejoice. Stand forth the hoſt of heaven, prepare your harps, caſt down your crowns, be ready with your trumps, bring forth your golden vials full of odours, for our voices will jar, our ſtrings will break, we cannot reach the note of our Maker's praiſe.

Yet let them that dwell in the duſt ariſe and ſing. Bear your part in this glarious ſervice, but conſider and attend. Call out your ſouls, and all that is within you, lift up your voices, fix your eyes, enlarge your hearts, extend all your powers; there is work for them all. Be intent and ſerious, you cannot ſtrain too high.

Come forth, ye graces, beſet the way, be all in readineſs. Stand forth faith, and hope: flame, O love, come, ye warm deſires, and break with longing: let fear with all veneration do its obeiſance. Joy, prepare thy ſongs, call up all the daughters of muſic, to ſalute the Lord as he paſſeth by. Let the generations of the ſaints appear, and ſpread the way with boughs, and garments of ſalvation, and ſongs of deliverance, Deut. 29. 10—13. *Ye ſtand this day all of you before the Lord your God, your captains, your elders, your officers, with all the men of* Iſrael, *your little ones, your wives, and the ſtranger that is within thy camp, from the hewer of wood, to the drawer of water: that thou ſhouldeſt enter into covenant with the Lord thy God, and into his oath which the Lord thy God maketh with thee this day: that he may eſtabliſh thee to-day for a people unto himſelf, and that he may be unto thee a God, as he hath ſaid unto thee, and as he hath ſworn.*

I have done my errand. The meſſenger of the morning diſappeareth; when the orient ſun cometh forth out of his chambers, I vaniſh. I put my mouth in the duſt. The voice of the Lord! the ſoft and ſtill voice! O my ſoul, wrap thy face in the mantle, and bow thyſelf to the ground, and put thee in the clift of the rock, while Jehovah *proclaimeth his name, and maketh all his goodneſs to paſs before thee.*

GOD SPEAKING, ETC.

HEAR, O ye ends of the earth: The mighty God, the Lord hath ſpoken, Gather my ſaints unto me, thoſe that have made a covenant with me by ſacrifice. [1] Behold, I eſtabliſh my covenant between me and you. [2] By my holineſs have I ſworn, that I will be your covenant friend. I lift up my hand to heaven, I ſwear I live for ever; and becauſe I live, you ſhall live alſo. [3] I will be yours: [4] yours to all intents and purpoſes: your refuge and your reſt, [5] your patron and your portion; [6] your heritage and your hope; your God and your guide. [7] While I have, you ſhall never want; and what I am to myſelf, I will be to you. [8] And you ſhall be my people, [9] a choſen generation, a kingdom of prieſts, a holy nation, a peculiar treaſure unto me above all people. I call heaven and earth to witneſs this day, that I take you for mine forever. My name ſhall be upon you, and you ſhall be pillars in the temple of your God, and ſhall go no more out. [1]

My livery ſhall you wear, and the ſtamp of my own face ſhall you carry: [2] and I will make you my witneſſes and the epiſtles of Chriſt unto the world, [3] and you ſhall be choſen veſſels, to bear my name before the ſons of men. And that you may ſee that I am in earneſt with you, lo, I make with you an everlaſting covenant, ordered in all things, and ſure; [4] and do here ſolemnly deliver it to you as my act and deed, ſealed with ſacred blood, [5] and ratified with the oath of a God; [6] a God that cannot lie, that knows no place for repentance. [7] Come, ye bleſſed,

[1] Ps. 50. 1, 5. [2] Gen. 17. 7. [3] John 14. 19. [4] Jer. 32. 38, 40. [5] Jer. 50. 6. Ps. 90. 1. Ps. 46. 1. [6] Ps. 73. 26. Is. 25. 4, 5. [7] Ps. 48. 14. [8] Ps. 34. 9, 10. [9] Ex. 19. 5, 6. 1 Pet. 2. 9. [1] Rev. 3. 12. [2] Ezek. 36. 25, 26. with Eph. 4. 24. [3] Is. 24. 8, 2 Cor. 3. 3. [4] 2 Sam. 23. 5. [5] 1 Cor. 11. 25. [6] Tit. 1. 2. [7] Heb. 6. 17.

receive the inſtrument of your ſalvation: take the writing, behold the ſeals; here are the conveyances of the kingdom. Fear not, the donation is free and full. See, it is written in blood, founded on the all-ſufficient merits of your ſurety,[8] in whom I am pleaſed;[9] whoſe death makes this teſtament unchangeable for ever; ſo that your names can never be put out, nor your inheritance alienated, nor your legacies diminiſhed; nothing may be altered, nothing added, nothing ſubtracted, no not forever.[1] Happy art thou, O *Iſrael!* who is like unto thee, O people![2] only believe, and know your own bleſſedneſs. Attend, O my children, unto the bleſſings of your Father, and hear and know the glorious immunities, and the royal prerogatives that I here confer upon you.

The blessings of the covenant, are, either its glorious liberties and immunities, or its royal privileges and prerogatives.

Here I ſeal you your pardons. Though your ſins be as many as the ſands, and as mighty as the mountains, I will drown them in the deeps of my bottomleſs mercies.[3] I will be merciful to your unrighteouſneſs; I will multiply to pardon;[4] where your ſins have abounded, my grace ſhall ſuperabound; though they be as ſcarlet, they ſhall be as white as ſnow; though red like crimſon, they ſhall be as wool.[5] Behold, I declare myſelf ſatisfied, and pronounce you abſolved:[6] the price is paid, your debts are cleared, your bonds are cancelled.[7] *Col.* 2. 13, 14.

The immunities and liberties of the covenant, conſiſting in,
I. *Our general diſcharge from all our debts.*

Whatever the law, or conſcience, or the accuſer, hath to charge upon you, here I exonerate you, I diſcharge you. I, even I am he, that blotteth out your tranſgreſſions, for my name's ſake. Who ſhall lay any thing to your charge when I acquit you? Who ſhall impeach, or implead you, when I proclaim you guiltleſs?[8] Sons, daughters, be of good cheer, your ſins are forgiven you,[9] I will ſprinkle your conſciences, and put the voice of peace into your mouths;[1] they ſhall be your regiſters, in which I will re-

[8] Heb. 9. Lam. 1. 8. [9] Mat. 3. 17. [1] Gal. 3. 15, 16, 17. [2] Deut. 33. 29. [3] Mic. 7. 19. [4] Heb. 8. 12. Is. 55. 7. [5] Is. 1. 18. [6] Job 33. 24. [7] Is. 43. 25. [8] Rom. 2. 33, 34. [9] 1 John 2. 12. Mat. 9. 2. [1] Ez. 36. 25. Heb. 4. 14. Isa. 57. 19.

cord your pardon, and the voice of guilt, and wrath, and terror ſhall ceaſe. *Heb.* 10. 22. *Iſa.* 27. 4, 5.

Here I ſign your releaſe from the houſe of bondage;[2] come forth, ye captives; come forth, ye priſoners of hope; for I have found a ranſom:[3] I proclaim liberty to the captives, and the opening of the priſon to them that are bound.[4] Behold, I have broken your bonds, and ſhook the foundations of your priſons, opened the iron gates.[5] By the blood of the covenant have I ſent forth the priſoners out of the pit wherein there is no water.[6] Ariſe, O redeemed of the Lord, put off the raiment of your captivities; ariſe and come away.

II. Our releaſe from the houſe of bondage particularly.

The dark and noiſome priſon of ſin ſhall no longer detain you.[7] I will looſe your fetters, and knock off your bolts. Sin ſhall not have dominion over you.[8]

From the dark and noiſome priſon of ſin.

I will heal your back-ſlidings, I will ſubdue your iniquities.[9] I will ſanctify you wholly,[1] and put my fear in your hearts, that you ſhall not depart from me.[2] Though your corruptions be ſtrong and many; yet the aids of my Spirit, and cleanſing virtue of my word, and phyſic of my correction, ſhall ſo work together with your prayers and endeavours, as that they ſhall not finally prevail againſt you, but ſhall ſurely fall before you.[3] From the ſtrong and ſtinking gaol of the grave do I deliver you. O death, I will be thy plague, O grave, I will be thy deſtruction:[4] my beloved ſhall not ever ſee corruption.[5]

From the ſtrong and ſtinking gaol of the grave.

I will change your rottenneſs into glory, and make your duſt ariſe and praiſe me.[6] What is ſown in weakneſs, I will raiſe in power: what is ſown in corruption, I will raiſe in incorruption: what is ſown a natural body, I will raiſe a ſpiritual body.[7] This very fleſh of yours, this

[a] Rom. 6. 17, 18. 1 Cor. 7. 22. [3] Job 33. 24. 18. [4] Is. 61. 1. and 42. 7. [5] Luke 4. 18. [6] Zec. 9. 11. [7] John 8. 34, 35, 36. [8] Rom. 6. 14. [9] Mic. 7. 19. Jer. 3. 12. [1] 1 Thes. 5. 23, 24. [2] Jer. 32. 40. [3] Ezek. 36, 37. Eph. 5. 26. Isa. 27. 9. [4] Hos. 13, 14. [5] Ps. 16. 10. [6] Dan. 12. 2, 3. Isa. 26. 19. [7] 1 Cor. 15. 42, 43, 44.

corruptible fleſh, ſhall put on incorruption; and this mortal ſhall put on immortality.[8] Death ſhall be ſwallowed up in victory, and mortality of life.* Fear not, O my children; come, and I will ſhew you the enemy that you dreaded. See, here lies the king of terrors, like Siſera in the tent, faſtened to the ground, with the nail ſtruck through his temples. Behold the grateful preſent, the head of your enemy in a charger: I bequeath you your conquered adverſary, and make over death as your legacy.[9] O death, where is thy ſting? where is now thine armour wherein thou truſtedſt?[1] Come, my people, enter into your chambers:[2] come to your beds of duſt, and lay you down in peace, and let your fleſh reſt in hope;[3] for even in this fleſh ſhall you ſee God.[4] O ye ſlain of death, your carcaſes, now as loathſome as the carrion in the ditch, will I redeem from the power of the grave,[5] and faſhion thoſe vile bodies like unto the glorious body of your exalted Redeemer.[6] Look, if you can, on the ſun, when ſhining in his ſtrength: With ſuch dazzling glory will I clothe you, O ye of little faith.

From the dungeon of eternal darkneſs.

From the terrible dungeon of eternal darkneſs do I hereby free you. Fear not, you ſhall not be hurt of the ſecond death;[7] you are delivered from the wrath to come, and ſhall never come into condemnation.[8] The flames of Tophet ſhall not be able to ſinge the hairs of your head, no nor the ſmell of the fire to paſs upon you. Stand upon the brink, and look down into the horrible pit, the infernal priſon, from whence I have freed you; ſee you how the ſmoak of their torments aſcendeth forever?[9] Hear you the curſings and ravings, the roarings and blaſphemies;[1] what think you of thoſe helliſh fiends? Would you have been willing to have had them for your companions and tormentors?[2] What think you of thoſe chains of darkneſs? or of the river of brimſtone, of the in-

[3] 1 Cor. 15. 53. * 2 Cor. 5. 4. 1 Cor. 15. 54. [9] 1 Cor. 3. 22. [1] 1 Cor. 15. 55. [2] Iſa. 26. 20. [3] Iſa. 57. 2. [4] Ps. 16. 9. Job 19. 25, 26, 27. [5] Ps. 49. 15. [6] Ph. 3, 21. [7] Mat. 13. 43. [8] 1 Thes. 5. 10. Joel 5. 24. [9] Rev. 14. 11. [1] Mat. 25. 30. [2] Mat. 25. 41.

ſtruments of torment for ſoul and body, of thoſe weepings, and wailings, and gnaſhing of teeth? Can you think of an everlaſting baniſhment, of a *go ye curſed?* could you dwell with everlaſting burnings? Could you abide with devouring fire?[3] This is the inheritance you were born to.[4] But I have cut off the entail, and wrought for you a great ſalvation. I have not ordained you to wrath,[5] but my thoughts towards you are thoughts of peace.[6]

III. *Our protection from all our enemies.*

Here I deliver you your protection. From all your enemies will I ſave you.[7] I grant you a protection from the arreſts of the law: your ſurety hath fully anſwered it:[8] my juſtice is ſatisfied, my wrath is pacified, my honour is repaired.[9] Behold, I am near that juſtify you; who is he that ſhall condemn you?

From the arreſts of the law.

From the uſurped dominion of the powers of darkneſs. I will tread Satan ſhortly under you, and will ſet your feet in triumph upon the necks of your enemies.[1] Let not your hearts be troubled; though you be to wreſtle with principalities and powers, and the rulers of the *darkneſs of this world;*[2] for ſtronger is he that is in *you*, than he that is in the *world.*[3] He may bruiſe your heel, but you ſhall bruiſe his head.[4] Behold your *Redeemer* leading captivity captive, ſpoiling principalities and powers, and triumphing over them openly in his croſs.[5] See how *Satan* falleth like lightning from heaven,[6] and the *Sampſon* of your ſalvation beareth away the gates of hell, poſts and all upon his ſhoulders, and ſetteth them up as trophies of his victory: how he pulleth out the throat of the lion, and lifteth up the heart of the traitor upon the top of his ſpear, and waſheth his hands, and dyeth his robes in the blood of thoſe your enemies. *Iſa.* 63. 1, 2, 3.

From the powers of darkneſs.

From the victory of the world;[7] neither its frowns, nor its flatteries ſhall be too hard for your victorious faith. Though it raiſe up *Egypt*,

From the victory of the world.

[3] Isaiah 33. 14. [4] Eph. 2, 3. [5] 1 Thes. 5. 9. [6] Jer. 29. 11. [7] 2 Kings 17. 39. [8] Gal. 3. 13. Rom. 4. 10. [9] Dan. 2. 24. 2 Cor. 5. 19. 20. [1] Rom. 16. 20. [2] Eph. 1. 2. [3] John 4. 4. [4] Gen. 3. 15. [5] Col. 2, 15. [6] Luke 10. 18. [7] John 5. 4. Gal. 1. 4.

and *Amalek*, and *Moab*, and all its whole militia againſt you, yet it ſhall never keep you out of *Canaan*. Be of good comfort, your Lord hath overcome the world.[8] Though its temptations be very powerful, yet this upon my faithfulneſs will I promiſe you, that no ſuch ſhall come upon you, but what you ſhall be able to bear. But if I ſee ſuch trials (which you fear) would be too hard for your graces, and overthrow your ſouls, I will never ſuffer them to come upon you; nay I will make your enemy to ſerve you,[9] and do bequeath the world as part of your dowry to you.[1]

From the curſe of the croſs.

From the curſe of the croſs;[2] affliction ſhall prove a wholeſome cup to you; your Lord hath drunk the venom into his own body, and what remains for you is but a healthful portion, which, I will promiſe you, ſhall work for your good.[3] Be not afraid to drink, nor deſire the cup ſhould paſs from you: I bleſs the cup before I give it unto you.[4] Drink you all of it, and be thankful; you ſhall find my bleſſing at the bottom of the cup, to ſweeten the ſharpeſt afflictions to you.[5] I will ſtand by you in all conditions, and be a faſt friend to you in every change.[6] In the wilderneſs I will ſpeak comfortably to you, and in the fire, and in the water, I will be with you.[7] I will be a ſtrength to the poor, and a ſtrength to the needy in diſtreſs; a refuge from the ſtorm, and a ſhadow from the heat, when the blaſt of terrible ones is as a ſtorm againſt the wall.[8] Your ſufferings ſhall not be a cup of wrath, but a grace-cup; not a curſe, but a cure; not a cup of trembling, but a cup of bleſſing to you.[9] They ſhall not hurt you, but heal you.[1] My bleſſing ſhall attend you in every condition.[2] I ſay not only, Bleſſed ſhall you be in your baſket, and bleſſed in your ſtore; but bleſſed ſhall you be in your poverty,[3] and bleſſed ſhall you be in your ſtreights: not only bleſſed ſhall you be in your cities, and bleſſed ſhall you be in your fields, but bleſſed ſhall you

[8] John 16. 33. [9] 1 Cor. 10. 13. [1] 1 Cor. 13. 22. [2] Pſalm 119. 71. [3] Romans 8. 28. [4] Job 5. 17, &c. [5] James 5. 1, 12. Pſalm 94. 12. [6] Iſaiah 43. 2. [7] Hoſea 2. 14. [8] Iſaiah 25. 4. [9] Heb. 12. 6, 7, 8. [1] Pſalm 119. 67. [2] Gen. 26. 3. [3] Gen. 28. 15.

be in your bonds, and bleſſed ſhall you be in your baniſhment.[4] Bleſſed ſhall you be when you are perſecuted, and when you are reviled, and your name is caſt out as evil: Yea, then doubly bleſſed.[5] My choiceſt bleſſings, greateſt good, and richeſt ſweets, will I put into your evil things.[6] Theſe happy immunities, theſe glorious liberties of the Sons of God, by this immutable charter I do forever ſettle upon you; and do in, and with my covenant, unalterably, irrevocably, everlaſtingly convey unto you, and confirm upon you.

The privileges and prerogatives of the covenant.

Yea, I will not only free you from your miſeries, but will confirm upon you royal privileges and prerogatives, and inſtate you into higher and greater happineſs than ever you have fallen from. Lo, I give myſelf to you, and all things with myſelf.

He gives himſelf to us for our God.

Behold, O ye ſons of men! Behold and wonder. Be aſtoniſhed, O heavens! Be now moved, ye ſtrong foundations of the earth! For you ſhall be my witneſſes. This day do I by covenant beſtow myſelf upon my ſervants.[7] I will be your God forever and ever.[8] Your *Own God*:[9] nothing in the world is ſo much your own as I. The houſes that you have built, that you have bought, are not ſo much yours as I am. Here you are tenants at will; but I am your eternal inheritance.[1] Theſe are loans for a ſeaſon, but I am your dwelling place in all generations.[2] You have no where ſo great a propriety, ſo ſure and unalterable claim, as you have here. What do you count your own? Do you count your bodies your own, your ſouls your own? Nay, theſe are not your own; they are bought with a price,[3] but you may boldly make your claim to me; you may freely challenge an intereſt in me.[4] Come near, and

To be to us inſtead of all relations. Our friend.

[4] Mat. 9. 29, 30. 1 Peter 3. 14. [5] Mat. 5. 10, 11, 12. [6] 1 Pet. 4. 13, 14. Luke 6. 20, 21, 22. [7] Gen. 17. 7. [8] Pſalm 48. 14. Jer. 32. 38. Rev. 21, 13. [9] Pſalm 67. 6. Ibid. 16. 2. [1] Ibid. 16. 5. with 73. 26. [2] Ibid. 90. 1. [3] 1 Cor. 6. 19, 20. [4] Jer. 3. 19. Iſaiah 63. 16.

fear not; where ſhould you be free, if not with your own? Where ſhould you be bold, if not at home? You are never in all the world ſo much at home, as when you are with me. You may freely make uſe of me, or any of my attributes, whenever you have need.[5] I will be all to you that you can wiſh.[6] I will be a friend to you.[7] My ſecrets ſhall be with you, and you ſhall have all freedom of acceſs to me, and liberty to pour out all your hearts into my boſom.[8] I will be a phyſician to you, I will heal your back-ſlidings, and cure all your diſeaſes.[9] Fear not, never did ſoul miſcarry, that left itſelf in my hands, and would but follow my preſcriptions.

Our Phyſician.

Our Shepherd.

I will be a ſhepherd to you.[1] Be not afraid of evil tidings, for I am with you; my rod, and my ſtaff ſhall comfort you. You ſhall not want, for I will feed you; you ſhall not wander (to be loſt) for I will reſtore you. I will cauſe you to lie down in green paſtures, and lead you beſide the ſtill waters.[2] I will gather you with mine arm, and carry you in my boſom, and will lead on ſoftly, as the flock and the children be able to endure.[3] If officers be careleſs I will do the work myſelf. I will judge between cattle and cattle. I will ſave that which was loſt, and bring again that which was driven away, and bind up that which was broken, and ſtrengthen that which was ſick; but I will deſtroy the fat and the ſtrong, and will feed them with judgment.[4] I will watch over my flock by night.[5] Behold, I have appointed my miniſters as your watchmen, and overſeers that watch for your ſouls.[6] Yea, mine angels ſhall be your watchers, and ſhall keep a conſtant guard upon my flock.[7] And if peradventure the ſervants ſhould ſleep,[8] mine own eyes ſhall keep a perpetual watch over you,

[5] Pſalm 50. 15. Jer. 49. 11. Pſalm 145. 18. [6] Iſaiah 41. 8. James 2. 2, 3. [7] Pſalm 25. 14. John 15. 15. [8] Eph. 3. 12. Heb. 4. 16. [9] Hoſea 14. 4. Pſalm 103. 3. [1] Ibid. 23. 1—80. 1. [2] Ibid. 23. [3] Iſaiah 43. 14. Geneſis 33. 31. 14. [4] Ezekiel 34. 16, 17.—2, 3, 4. [5] Iſaiah 27. 3. [6] Hebrews 13. 17. Acts 20. 28. [7] Daniel 3. 17, 23. Pſalm 34. 7. [8] Matthew 13. 25, 27.

by night, and by day.[9] The keeper of *Iſrael* never ſlumbereth, nor ſleepeth,[1] nor withdraweth his eyes from the righteous.[2] I will guide you with mine eye; I will never truſt you out of mine own ſight.[3]

Our Sovereign.

I will be a ſovereign to you. The Lord is your judge, the Lord is your lawgiver, the Lord is your king.[4] Fear not the unrighteouſneſs of men, I will judge your cauſe, I will defend your rights.[5] You ſhall not ſtand at man's bar;[6] you ſhall not be caſt at their vote; let them curſe, I will bleſs; let them condemn, I will juſtify.[7]

When you come upon trial for your lives, to have your eternal ſtate decided, you ſhall ſee your friend, your Father, upon the bench.[8] Into my hands ſhall your cauſe be caſt, and you ſhall ſurely ſtand in judgment, and be found at the right hand among the ſheep, and hear the King ſay, Come ye bleſſed, inherit the kingdom.[9]

Our Huſband.

I will be an huſband to you.[1] In loving kindneſs, and in mercies, will I betroth you unto me forever.[2] I will eſpouſe your intereſt, and will be as one with you, and you with me. You ſhall be for me, and not for another; and I alſo will be for you.[4] Though I found you as an helpleſs infant, expoſed in its blood, all your unworthineſs doth not diſcourage me. Lo, I have looked upon you, and ſpread my ſkirt over you, and put my comelineſs upon you. Moreover, I ſwear unto you, and enter into covenant with you, and you ſhall be mine.[5] Behold, I do (as it were) put myſelf out of my own power, and do here ſolemnly, in this my marriage covenant, make away myſelf to you,[6] and with myſelf all things.[7] I will be an everlaſting portion to you.[8] Lift up

[9] Pſalm 34. 15; and 33. 18. 2 Chron. 16. 9. [1] Pſalm 122. 3, 4, 5. [2] Job 36. 7. [3] Pſalm 32. 8. [4] Iſaiah 33. 22. [5] Deut. 32. 36. Pſalm 140. 12; and 9. 4. [6] 1 Cor. 4. 3, 5. 2 Cor. 10. 18. [7] Iſaiah 50. 9. Gen. 12. 3. [8] Pſalm 88. 9. Eccl. 3. 16, 17. [9] Matthew 25. 33, 34. Ibid. 10. 32. [1] Iſaiah 54. 5. [2] Hoſea 2. 19, 20. [3] Matthew 25. 40, 45. Acts 9. 4, 5. Zac. 3. 3. [4] Hos. 3. 3. [5] Ezekiel 16. 4—10. [6] Jer. 24. 7. and 30. 21, 22. and 21. 33, 34. [7] Rev. 21. 7. [8] Ezekiel 44. 28. Jer. 51. 19. Pſalm 119. 57.

now your eyes eaſtward, and weſtward, and northward, and ſouthward. Have you not a worthy portion, a goodly heritage? Can you caſt up your riches, or count your own happineſs? Can you fathom immenſity, or reach omnipotency, or comprehend eternity? All this is yours. I will ſet open all my treaſures to you, I will keep back nothing from you.

He maketh over himſelf to us in all his eſſential perfections and perſonal relations. In all his eſſential perfections, his eternity as the date of our happineſs.

All the attributes in the Godhead, and all the perſons in the Godhead, do I hereby make over to you. I will be yours in all my eſſential perfections, and in all my perſonal relations.

In all mine eſſential perfections.

Mine eternity ſhall be the date of your happineſs.

I am the eternal God, and while I am, I will be life and bleſſedneſs to you.[9] I will be a never failing fountain of joy, and peace, and bliſs unto you.[1] I am the firſt, and laſt, that was, and is, and is to come, and mine eternal power and Godhead ſhall be bound to you.[2]

I will be your God, your Father, your Friend, while I have any being.[3] I have made mine everlaſting choice in pitching upon you.[4] Fear not, for the eternal God is your refuge, and underneath are the everlaſting arms.[5] My durable riches and righteouſneſs ſhall be yours.[6] Though all ſhould forſake you, yet will I not forſake you.[7] When the world, and all that is therein ſhall be burnt up, I will be a ſtanding portion for you. When you are forgotten among the dead, with everlaſting loving kindneſs will I remember you.[8]

His unchangeableneſs as the rock of our reſt.

Mine unchangeableneſs ſhall be the rock of your reſt.[9] When all the world is like the tumbling ocean round about you, here you may fix and ſettle. I am your reſting place.*

[9] Pſalm 90. 1, 2. Ibid. 48. 19. 1 Tim. 1. 17; with 1 Pet. 5. 10. [1] Pſalm 36. 7, 8, 9; and 16. 11. [2] Iſaiah 35. 10. Jer. 32. 40. [3] Iſaiah 9. Jer. 10. 10. [4] Pſalm 132. 113, 114. Hoſea 2. 19. [5] Deut. 33. 27. [6] Prov. 8. 10. [7] Hebrews 13. 5. Pſalm 27. 10. [8] Iſaiah 54. 10. [9] Mal. 3. Pſalm 62. 6, 7; and 92. 15. * Jer. 50. 6. 2 Chron. 14. 11.

The immutability of my nature, and of my counsel, and of my covenant, are sure footing for your faith, and a firm foundation for your strong and everlasting consolation.[1] When you are afflicted, tossed with tempests,[2] and not comforted; put in to me: I am an haven of hope, I am an harbour of rest for you; here cast your anchors, and you shall never be moved.[3]

His omnipotency for our Guard.

Mine omnipotency shall be your guard. I am God Almighty, your Almighty protector, your Almighty benefactor.[4]

What though your enemies are many; more are they that are with you, than they that are against you; for I am with you.[5] What though they are mighty? they are not Almighty. Your Father is greater than all, and none shall pluck you (pluck while they will) out of my hands.[6] Who can hinder my power, or obstruct my salvation?[7] Who is like unto the God of *Jeshurun*, who rideth on the heaven for your help, and in his excellency on the sky? I am the sword of your strength, and the shield of your excellency.[8] I am your rock, and your fortress, *your* deliverer, *your* strength, the horn of *your* salvation, and your high tower.[9] I will maintain you against all the power of the enemy. You shall never sink, if omnipotency can support you.[1] *The gates of hell shall not prevail against you.*[2] Your enemies shall find hard work of it. They shall overcome victory, or enervate omnipotency, or corrupt fidelity, or change immutability, or else they cannot finally prevail against you, either they shall bow or break.[3] Though they should exalt themselves as the eagle, though they should set their nest among the stars, even there will I bring them down, saith the Lord.[4]

My faithfulness shall be your security, * *my truth, yea, my oath shall fail if ever you come off loosers by me.*[5] I will

[1] 2 Timothy 2. 19. Hebrews 6. 17, 18. [2] Isaiah 54. 11. [3] Jer. 17. 13. 7. Psalm 46. 1, 2, 5. and 125. 1. [4] Genesis 15. 1; and 17. 1. [5] 2 Chron. 32. 7, 8. 2 Kings 6. 16. [6] John 10. 29. [7] Isaiah 43. 13. Dan. 4. 35. 2 Pet. 2. 9. [8] Deut. 33. 26, 29. [9] Psalm 18. 2. [1] 1 Peter 1. 5. Exodus 28. 12. [2] Matthew 16. 18. [3] Rev. 3. 9. Isaiah 66. 24. [4] Obad. 4. Jer. 49. 16. * Psalm 89. 33, 34. 35. [5] Isaiah 54. 9, 10. with Mark 10. 29, 30.

His faithfulneſs for our ſecurity.

make you to confeſs, when you ſee the iſſue and upſhot of all my providences, that I was a God worthy to be truſted, worthy to be believed, worthy to be reſted in, and relied upon.[6] If you walk not in my judgments, you muſt look for my threats and frowns, yea, and blows too, and you ſhall ſee that I am not in jeſt with you, nor will indulge you in your ſins.[7] Nevertheleſs my loving kindneſs will I never take from you, nor ſuffer my faithfulneſs to fail. My covenant will I not break, nor alter the thing that is gone out of my lips.

His mercies as our ſtore.

My mercies ſhall be your ſtore.[8] I am the Father of mercies, and ſuch a Father I will be to you.[9] I am the fountain of mercies, and this fountain ſhall be ever open to you.[1] My mercies are very many, and they ſhall be multiplied towards you;[2] very great, and they ſhall be magnified upon you;[3] very ſure, and they ſhall be forever ſure to you;[4] very tender, and they ſhall be infinitely tender of you.[5] Though the fig-tree do not bloſſom, nor the vine bear, nor the flock bring forth; fear not, for my compaſſions fail not.[6] Surely goodneſs and mercy ſhall follow you all the days of your lives.[7] Even to your old age I am he, and even to hoary hairs will I carry you: I have made, and I will bear, even I will carry and deliver you.[8] I will make an everlaſting covenant with you, that I will not turn away from you to do you good.[9] I ſwear that I will ſhew you the kindneſs of God.[1] I can as ſoon forget to be God, as forget to be gracious.[2] While my name is Jehovah, merciful, gracious, long-ſuffering, abundant in goodneſs and truth, I will never forget to ſhew mercy to you.[3] All my ways towards you, ſhall be mercy and

[6] Pſalm 34. 4, 5, 6, 8. 84. 12; and 146. 5. Jer. 17. 7, 8. Ps. 22. 4, 5. [7] Pſalm 89. 30, 31, 32, &c. Amos. 3. 2. 2 Sam. 12—15. 1 Peter 4. 17. [8] Iſaiah 47. 7. 63. 7. Pſalm 119. 41. [9] 2 Cor. 1. 3. [1] Pſalm 36. 9. Rev. 21. 6. [2] Neh. 9. 7. Iſaiah 55. 7. [3] 1 Chr. 21. 13. Geneſis 19. 9. [4] Iſaiah 55. 3. [5] Pſalm 119. 156. 103. 4. [6] Hab. 3. 17. Lam. 3. 22. [7] Pſalm 23. 6. [8] Iſaiah 46. 4. [9] Jer. 32. 40. [1] 1 Samuel 20. 14, 15. 17. 25. 9, 10. [2] Pſalm 77. 9. [3] Ibid. 103. 17; with 34. 6, 7.

truth.[4] I have ſworn that I would not be wroth with you, nor rebuke you; for the mountains ſhall depart, and the hills be removed; but my kindneſs ſhall not depart from you, neither ſhall the covenant of my peace be removed, ſaith the Lord that hath mercy on you.

Mine omniſcience ſhall be your overſeer. Mine eyes ſhall be ever open, obſerving your wants to relieve them, and your wrongs to avenge them.[5] Mine ears ſhall be ever open to hear the prayers of my poor, the cries of mine oppreſſed, the clamours, calumnies and reproaches of your enemies.[6] Surely I have ſeen your affliction, and know your ſorrows. And ſhall not God avenge his own elect? I will avenge them ſpeedily.[7] I ſee the ſecret plots, and deſigns of your enemies againſt you, and will diſannul their counſels.[8] I ſee your ſecret integrity, and the uprightneſs of your hearts towards me, while the carnal and cenſorious world condemn you as hypocrites.[9] Your ſecret prayers, and faſts, and tears, which the world knoweth not of, I obſerve them, and record them.[1] Your ſecret care to pleaſe me, your ſecret pains with your own hearts, your ſecret ſelf-ſearchings, and ſelf-denial; I ſee them all, and your Father which ſeeth in ſecret, ſhall reward them openly.[2]

His omniſciency as our overſeer.

My wiſdom ſhall be your counſellor.[3] If any want wiſdom, let him aſk of me, and it ſhall be given him. I will be your deliverer. When you are in darkneſs, I will be a light to you.[4] I will make your way plain before you.[5] You are but ſhort ſighted, but I will be eyes to you.[6] I will watch over you, to bring upon you all the good I have promiſed,* and to keep off all the evil you fear, or to turn it into good.[7] You ſhall have your food in its ſeaſon, and your

His wiſdom as our counſellor.

[4] Pſalm 25. 10. [5] 1 Peter 3. 12. Exodus 3. 7. [6] Pſalm 34. 15. Exodus 2. 24, 25. Zeph. 2. 8, 9, 10, [7] Luke 18. 7, 8. Jer. 18. 23. [8] Iſaiah 8. 10; with 29, 14, 15. Pſalm 33. 10. [9] Job 1. 8, 9, 10, 11. 2 Chron. 15. 17. [1] Mat. 4. 6, 18. Acts 10. 4. [2] Mat. 25. 34, 35, 36. 2 Chron. 34. 27. [3] James 1. 5. [4] Micha 7. 8. [5] Iſaiah 43. 19, and 57. 14, [6] Ibid. 42. 6, 7, and 4. 96. * Jer. 31. 28; with 32. 24. [7] Pſalm 91. 10—14. Jer. 24. 5.

phyſic in its ſeaſon, mercies, afflictions, all ſuitable, and in their ſeaſon.[8]

I will out-wit your enemies, and make their oracles to ſpeak but folly.[9] The old ſerpent ſhall not deceive you. I will acquaint you with his devices.[1] The deceitful hearts you fear, will undo you, I will diſcover their wiles.

I know how to deliver the godly out of temptation, and to reſerve the unjuſt to the day of judgment to be puniſhed.[2] Truſt in me with all your hearts, and lean not to your own underſtanding.[3] I am God that performeth all things for you.[4] I will forfeit the reputation of my wiſdom, if I make you not to acknowledge, when you ſee the end of the Lord, (though at preſent you wonder, and reach not the meaning of my proceedings[5]) that all my works are in weight, and in number, and in time, and in order:[6] if I force you not to cry out, Manifold are thy *works*, in wiſdom haſt thou made them all![7]

My juſtice ſhall be your revenger and rewarder.[8] Fear not to approach,; fury is not in me.[9] My juſtice is not only appeaſed towards you, but engaged for you. I am ſo fully ſatisfied in the ſacrifice of my Beloved, that juſtice itſelf that was as a flaming ſword drawn againſt you, doth now greatly befriend you; and that which was an amazing, confounding, terror, ſhall now become your relief and conſolation.[1] Under all your oppreſſion, here ſhall your refuge be.[2] Let me know your grievances, my juſtice ſhall right your wrongs, and reward your ſervices.[3] You may conclude upon your pardons, conclude upon your crowns, conclude upon reparation for all your injuries, and all from the ſweet conſideration of my juſtice,[4] the thought of which, to others, is as the horror of the ſhadow of death. If you ſin, deſpair not; remember, I am juſt to

His juſtice, as our avenger and rewarder.

[8] Pſalm 23. 2, 3. 1 Pet. 1. 6. Iſaiah 27. 7, 8, 9. [9] Ibid. 19. 11—15. [1] 2 Cor. 2. 11. [2] 2 Peter 9. [3] Prov. 3. 8, 9. [4] Pſalm 57. 2. James 5. 11. [5] Jer. 12. 1. [6] Ec. 3. 14. [7] Pſalm 33. 4; and 145, 10. Ibid. 104. 24. [8] 2 Theſs. 1. 6. 2 Tim. 4. 8. [9] Iſa. 17. 4. [1] Eccl. 3. 16, 17; and 5. 8. Pſalm 9. 6. 10—14; and 57. 1; with 99. 1. [2] Pſalm 6. 9; and 103. 6. [3] Ibid. 146. 7. Heb. 6. 10. [4] 1 John 1. 9. 2. Tim. 4. 8. 2 Theſs. 4. 5. 1 Peter 2. 23.

forgive you. If you are at any pains or coſt for me do, not count it loſt, for I am not unrighteous to forget you. I am the righteous judge, that have laid up for you, and will ſet on you the crown of righteouſneſs. Are you reviled, perſecuted, defamed? Forget not that I am righteous to render tribulation to them that trouble you, and to you that are troubled, reſt with me. Though all your ſervices and ſufferings deſerve not the leaſt good at my hands, yet as I have freely paſſed my promiſe to reward them, ſo I will as juſtly keep it.

Mine omnipreſence ſhall be company for you.[5] Surely I will be with you, to bleſs you.[6] No bolts, nor bars, nor bonds, nor baniſhment, ſhall remove you from me, nor keep my preſence, and the influences of heaven from you.[7] I am always with you:[8] in your darkeſt nights, in your deepeſt dangers, I am at hand with you, a very preſent help in the time of trouble.[9] I am not a God afar off, or aſleep, or in a journey, when you need my counſel, mine ear, or mine aid: I am always nigh unto them that fear me. *His omnipreſence, as company for us.*

No *Patmos*, no priſon ſhall hinder the preſence of my grace from you.[1] My preſence ſhall perfume the noiſomeſt wards, and lighten the darkeſt dungeon where you can be thruſt.[2]

My holineſs ſhall be a fountain of grace to you.[3] I am the God of hope,[4] the God of love,[5] the God of patience,[6] the author and finiſher of faith,[7] the God of all grace,[8] and I will give grace to you.[9] My deſign is to make you partakers of my holineſs.[1] I will be a conſtant ſpring of ſpiritual life to you.[2] The water that I ſhall give you, ſhall be in you as a well of water, ſpringing up into everlaſting life. The ſeed of life, that I ſhall put *His holineſs as a fountain of Grace.*

[5] 1 Chron. 22. 18. Joſhua 1. 5. 9. Iſaiah 41. 10. [6] Gen. 26. 24. [7] Ibid. 39. 21, 23. [8] Mat. 28. 26. [9] Pſalm 46. 1; and 34. 18. [1] Rev. 1. 9, 10. Acts 16. 25, 26. [2] Acts 12. 7. Iſaiah 58. 10. [3] John 1. 16. 2 Peter 1. 4. [4] Romans 15. 13. [5] 2 Cor. 13. 11. [6] Romans 15. [7] Hebrews 12. 2. [8] 1 Peter 5. 10. [9] Pſalm 84. 21. [1] Hebrews 12. 10. [2] Gal. 2. 20, John 14; and 8. 12; and 10. 10; and 14. 6.

into you, ſhall be ſo fed, and cheriſhed, and maintained by my power, that it ſhall be immortal.* The unction that you ſhall receive from the holy One, ſhall abide in you, and teach you all things (neceſſary for you) and as it hath taught you, you ſhall abide in him.[4] Keep but the pipes open, and ply the means which I have preſcribed, and you ſhall flouriſh in the courts of your God.[5] Yea, I will ſatisfy your drought, and make fat your bones, and you ſhall be like a watered garden: Lo, I will be as the dew unto you, and you ſhall grow as the lilly, and caſt forth your roots as *Lebanon*; and your branches ſhall ſpread, and your beauty ſhall be as the olive tree.[6] You ſhall ſtill bring forth fruit in old age, you ſhall be fat and flouriſhing.

His Sovereignty to be (as it were) commanded by us.

My ſovereignty ſhall be commanded by you.[7] You ſhall be my favourites, men of power, to prevail with me.[8] All mine attributes ſhall be at the command of your prayers.[9]

His All-ſufficiency to be the lot of our inheritance.

In ſum, *Mine all-ſufficiency ſhall be the lot of your inheritance.*[1] My fulneſs is your treaſure.[2] My houſe is your home.[3] You may come as freely to my ſtore, as to your own cupboard.[4] You may have your hand as freely in my treaſures, as in your own purſes. You cannot aſk too much, you cannot look for too much from me.[5] I will give you, or be myſelf to you inſtead of all comforts.[6] You ſhall have children, or I will be better to you than ten children.[7] You ſhall have riches, or I will be more to you than all riches.[8]

You ſhall have friends, if beſt for you, or elſe I will be your comforter in your ſolitude,[9] your counſellor in

* John 4. 14. [3] 1 John 3. 9. 1 Peter 1. 23. Col. 2. 19. [4] John 14. 16, 17. 1 John 2. 20, 27. [5] Prov. 8. 34. Pſalm 92. 13. [6] Hoſea 14. 5, 6. [7] Geneſis 32. 26, 28. Deut. 9. 14. [8] Hoſea 12. 4. James 5. 17. 18. [9] Iſaiah 45. 15. [1] Gen. 17. 1. Lam. 3. 14. Pſalms 16. 5, 6. [2] Numbers 18. 20. Deut. 10. 9. Pſalm 16, 5, 6. [3] Ibid. 91. 1, 9. [4] Eph. 3. 12. [5] Ibid. 3. 20. Matthew 7. 4. [6] Gen. 15. 1. Pſalm 83. 11. [7] Iſaiah 56. 3. [8] 2 Cor. 6. 10. [9] Iſaiah 51. 3. John 14. 21. 2 Cor. 1. 3, 4.

your diſtreſs.[1] If you leave father, or mother, houſes, or lands for my ſake, you ſhall have an hundred fold in me, even in this time.[2] When your enemies ſhall remove your comforts, it ſhall be but as the letting the ciſtern run, and opening my fountain, or putting out the candles, and letting in the ſun. The ſwelling of the waters ſhall raiſe higher the ark of your comfort.[3] I will be the ſtaff of bread to you, your life, and the ſtrength of your days.[4] I will be the houſe and home to you; you ſhall dwell with me, yea, dwell in me, and I in you.[5] I will ſtand and fall with you.[6] I will repair your loſſes, and relieve your needs.[7] Can you burn out the lamp of heaven, or lave out the boundleſs ocean with your hands? Why, the ſun ſhall be dark, and the ſea be dry, before the Father of lights, the fountain of mercies ſhall be exhauſted. Behold, though the world hath been ſpending upon the ſtock of my mercy, ever ſince I created man upon earth, yet it runs with full ſtream ſtill. My ſun doth diffuſe its rays, and diſburſe its light, and yet ſhines as bright as ever: much more can I diſpenſe of my goodneſs, and fill my creatures brim full, and running over, and yet have never the leſs in myſelf: and till this All-ſufficiency be ſpent, you ſhall never be undone. I am the God of *Abraham*, and of *Iſaac*, and of *Jacob*, and whatever I was to them, I will be to you.

Are you in want? You know whither to go. I am ever at home, you ſhall not go away empty from my door. Never diſtract yourſelves with cares and fears, but make known your requeſts by prayer and ſupplication unto me.[8] I will help when all do fail.[9] When friends fail, and heart fails; when your eye ſtrings crack, and your heart ſtrings crack, when your acquaintance leaves you, and your ſouls leave you, my boſom ſhall be open to you.[1] I will lock up your duſt, I will receive your ſouls.

[1] Pſalm 73. 25. [2] Mark 10. 30. [3] Romans 5. 3. Hebrews 10. 34. Acts 5. 41. [4] Deut. 30. 20. Iſaiah 33. 16. [5] Deut. 33. 12. John 14. 23. [1] John 3. 24. [6] Pſalm 37. 17, 24; and 54. 4. Iſa. 41. 10. [7] Phil. 4. 19. Mark 8. 35. Matthew 19. 27, 28, 29. [8] Phil. 4. 6. [9] Pſalm 73. 26. Iſaiah 63. 5. Pſalm 102. 17. [1] Pſ. 49. 15. 2 Cor. 5. 1. Luke 16. 22.

And mine infiniteneſs ſhall be the extent of your inheritance. Can you by ſearching find out God? Can you find out the Almighty to perfection? It is as high as heaven, what can you do? Deeper than hell, what can you know?[a] This height incomprehenſible, this deep unfathomable, ſhall be all yours, forever yours.

His infiniteneſs to be the extent of our inheritance.

I am your inheritance, which no line can meaſure, no arithmetic can value, no ſurveyor can deſcribe.

Lift up now your eyes to the ancient mountains, and to the utmoſt bounds of the everlaſting hills, all that you can ſee is yours: but your ſhort ſight cannot ken the moiety of what I give you; and when you ſee and know moſt, you are no leſs than infinitely ſhort of the diſcovery of your own riches. *Job* 26. 14.

In all his perſonal relations.

Yea further, *I will be yours in all my perſonal relations.*

I am the everlaſting Father, and I will be a father to you.[4] I take you for my ſons and daughters.[5] Behold; I receive you not as ſervants, but as ſons, to abide in my houſe forever.[6] Whatever love or care children may look for from their father, that may you expect from me;[7] and ſo much more as I am wiſer, and greater, and better than any earthly parents. If earthly fathers will give good things to their children, much more will I give to you.[8] If ſuch cannot forget their children, much leſs will I forget you.[9] What would my chidren have?[1] Your father's heart, and your father's houſe:[2] your father's care, and your father's ear: your father's bread, and your father's rod,[3] theſe ſhall all be yours.

God the Father to be a Father to us.

He promiſeth his fatherly affection.

You ſhall have *My fatherly affection*; my heart I ſhare among you, my tendereſt loves I beſtow upon you.[4]

[a] Job 11. 7, 8; with Pſalm 50. 7. [3] Ezekiel 44. 28. Eph. 3. 8. 1 Timothy 6. 16. Pſalm 145. 3. [4] John 20. 17. [5] 1 Cor. 6. 18. [6] John 8. 35, 36. [7] Matthew 6. 31, 32. [8] Luke 11. 13. [9] Iſaiah 49. 15. [1] 7. 17. John 14. 2. [2] 1 Peter 5. 7. Matthew 7. 9. [3] Luke 12. 40. 31, 32. Hebrews 12. 7. [4] 1 John 3. 1. Jer. 31. 3. Iſaiah 54. 8.

My fatherly compaſſion. As a father pitieth his children, ſo will I pity you.* I will conſider your frame, and not be extreme to mark what is done amiſs by you, but cover all with a mantle of my excuſing love.[5] *His fatherly compaſſion.*

My fatherly inſtruction. I will cauſe you to hear the ſweet voice behind you, ſaying, *This is the way.*[6] I will tender your weakneſs, and inculcate mine admonitions, line upon line, and feed you with milk, when you cannot digeſt ſtronger meat.[7] I will inſtruct you, and guide you with mine eye.[8] *His fatherly inſtruction.*

My fatherly protection. In my fear is ſtrong confidence, and my children ſhall have a place of refuge.[9] My name ſhall be your ſtrong tower, to which you may at all times fly, and be ſafe.[1] To your ſtrong hold ye priſoners of hope.[2] I am an open refuge, a near and inviolable refuge for you.[3] *His fatherly protection.*

My fatherly proviſion. Be not afraid of want; in your Father's houſe, there is bread enough.[4] I will care for your bodies. Care not for what you ſhall eat, drink, or put on. Let it ſuffice you that your heavenly Father knoweth that you have need of all things.[5] I will provide for your ſouls, meat for them, and manſions for them, and portions for them.[6] *His fatherly proviſion.*

Behold, I have ſpread the table of my goſpel for you, with privileges and comforts that no man taketh from you.[7] I have ſet before you the bread of life, and the tree of life, and the water of life.[8] Eat, O friends, drink abundantly, O beloved.

But all this is but a taſte of what I have prepared. You muſt have but ſmiles and hints now, and be contented with glimpſes and glances here; but you ſhall be ſhortly taken up into your Father's boſom, and live forever in the fulleſt views of his glory. 1 *Thes.* 4. 17.

* Pſalm 103. 13, 14. [5] Ibid. 78. 39. [6] Iſaiah 30. 21. Ibid. 28. 13. 1 Cor. 3. 2. [7] Pſalm 32. 8. [8] Proverbs 14. 26. [9] Ibid. 18. 10. [1] Zec. 9. 12. [2] Pſalm 48. 3. Deut. 4. 7. Job. 10. 29. [3] Pſalm 34. 9. Luke 15. 17. [4] Matthew 6. 25. to the end. Ibid. 12. 22.—34. [5] John 6. 30—59. Pſalm 15. 14. [6] Lam. 3. 24. [7] Iſaiah 25. 5. Matthew 22. 4. Proverbs 9. 2. [8] John 6. 48. Rev. 2. 7; and 22. 17.

My fatherly probation. I will chaſten you, becauſe I love you, that you may not be condemned with the world.[9]

His fatherly probation.

My Son, I give unto you, in a marriage covenant forever.[1] I make him over to you, as wiſdom, for your illumination; righteouſneſs, for your juſtification; ſanctification, for the curing of your corruptions; redemption, for your deliverance from your enemies.[2] I beſtow him upon you, with all his fulneſs, all his merits, and all his graces. He ſhall be yours in all his offices. I have anointed him for a prophet. Are you ignorant? he ſhall teach you; he ſhall be eye-ſalve to you:[3] I have ſent him to preach the goſpel to the poor, and recovering of ſight to the blind; to ſet at liberty them that are bruiſed.[4] I have eſtabliſhed him by oath, as a prieſt forever.[5] If any ſin, he ſhall be your advocate: he ſhall expiate your guilt, and make the atonement.[6] Have you any ſacrifice, any ſervice to offer? Bring it unto him, and you ſhall receive an anſwer of peace.[7]

God the Son to be a huſband to us.

Preſent your petitions by his hand, him will I accept.[8] Having ſuch an high-prieſt over the houſe of God,[9] you may come, and welcome; come with boldneſs. Him have I ſet up as a king upon my holy hill of *Sion*. He ſhall rule you, he ſhall defend you.[1] He is the king of righteouſneſs, king of peace, and ſuch a king ſhall he be to you[2] I will ſet up his ſtandard for you:[3] I will ſet up his throne in you.[4] He ſhall reign in righteouſneſs, and rule in judgment: and he ſhall be a hiding place from the wind, and a covert from the tempeſt, and the ſhadow of a great rock in a weary land.[5] He ſhall hear your cauſes, judge your enemies,[6] and reign till he hath put all under his feet.[7] Yea, and under your feet; for they ſhall

[9] 1 Cor. 11. 32. Proverbs 3. 11, 12. [1] Iſaiah 9. 6; and 42. 6. 2. Cor. 11. 2. [2] 1 Cor. 1. 30. [3] Iſaiah 49. 6; and 42. 10. Rev. 3. 18. [4] Luke 4. 18. [5] Pſalm 10. 4. [6] 1 John 2. 1, 2. Zech. 13. 1. [7] 1 Peter 2. 5. Hebrews 13. 15. [8] John 13. 13, 14. [9] Hebrews 10. 19, 20, 21, 22. [1] Iſaiah 9. 6, 7. Matthew 1. 21. [2] Hebrews 7. 2. Jer. 23. 6. Eph. 2. 14. [3] Iſaiah 49. 22. [4] Pſalm 810. 1. [5] Iſaiah 32. 12. [6] Ibid. 11. 3, 4, 5. [7] Pſalm 110. 1. 1 Cor. 15. 25.

be as aſhes under you, and you ſhall tread them, ſaith the Lord of hoſts.[8] Yea, I will undo them that afflict you, and all they that deſpiſed you, ſhall bow themſelves down at the ſoles of your feet.[9] And you ſhall go forth, and behold the carcaſſes of the men that have treſpaſſed againſt me, their worm ſhall not die, neither ſhall their fire be quenched; and they ſhall be an abhorring to all fleſh. *Iſaiah* 66. 24.

My Spirit do I give unto you, for your counſellor, and your comforter.[1] He ſhall be a conſtant inmate with you, and ſhall dwell in you, and abide with you forever.[2]

God the Spirit to be counſellor and comforter to us.

I conſecrate you as temples to his holineſs.[3] He ſhall be your guide, he ſhall lead you into all truth.[4] He ſhall be your advocate, to endite your prayers, and make interceſſion for you, and ſhall fill your mouths with the arguments that he knows will prevail with me.[5] He ſhall be oil to your wheels, and ſtrength to your ancles, wine to your hearts, and marrow to your bones, and wind to your ſails. He ſhall witneſs your adoption.[6] He ſhall ſeal you up to the day of redemption, and be to you the earneſt of your inheritance, until the redemption of the purchaſed poſſeſſion.[7]

And as I give you myſelf, ſo much more all things with myſelf.[8] Earth and heaven, life and death, things preſent, and things to come.[9]

He giveth all things with himſelf, both preſent and to come.

Things preſent are yours. Lo I give you *Caleb's* bleſſing, the upper ſprings, and the nether ſprings. I will bleſs you with all ſpiritual bleſſings in heavenly places in Chriſt.[1]

Things preſent ours.

To you pertaineth the adoption, and the glory, and the covenants, and the ſervice of God, and the promiſes.[2] To you will I give the white ſtone, and the

The upper ſprings, or bleſſings ſpiritual, as adoption, acceſs, audience, peace, perſeverance.

[8] Mal. 4. 3. [9] Iſaiah 60. 14. Zeph. 3. 19. [1] John 16. 7. Rom. 8. 14 [2] Ezekiel 36. 27. John 14. 16, 17. [3] 1 Cor. 3. 16, 17; and 6. 19. [4] Gal. 5. 18. John 14. 26. [5] Romans 8. 26, 27. [6] Ibid. 8. 16. [7] Eph. 1. 13, 14. 2 Cor. 1. 22. [8] Rom. 8. 32. [9] 1 Cor. 3. 22. [1] Eph. 1. 3. [2] Romans 9. 4.

new name,[3] acceſs into my preſence,[4] the acceptation of your perſons,[5] the audience of your prayers.[6]

Peace I leave with you, my peace I give unto you.[7] I will undertake for your perſeverance, and keep you to the end, and then will crown mine own gift with eternal life.[8] I have made you heirs of God, and co-heirs with your Lord Jeſus Chriſt, and you ſhall inherit all things.[9]

I have granted you mine angels for your guardians.

The protection of his angels.

The courtiers of heaven ſhall attend upon you; they ſhall be all miniſtring ſpirits for your good.[1] Behold, I have given them charge over you, upon their fidelity to look after you, and, as tender nurſes, to bear you in their arms, and to keep you from coming to any hurt.[2] Theſe ſhall be as the careful ſhepherds, to watch over my flock by night, and to encamp round about my fold.[3]

The inſpection of his miniſters.

My miniſters I give for your guides.[4] *Paul*, *Apollos*, *Cephas*, all are yours.[5] I am always with them, and they ſhall always be with you, to the end of the world.[6] You ſhall have paſtors after mine own heart,[7] and this ſhall be my covenant with you, that my Spirit which is upon you, and my words which I have put into your mouth, ſhall not depart out of your mouth, nor the mouth of your ſeed, nor of your ſeed's ſeed, ſaith the Lord, from henceforth, and forever.[8]

In ſhort, all my officers ſhall be for the profiting and perfecting of you.[9] All mine ordinances ſhall be for edifying and ſaving of you.[1] The very ſeverities of my

The rod of his diſcipline.

houſe, admonitions, cenſures, &c. and the whole diſcipline of my family, ſhall be for preventing of your infection, curing of corruption, procuring your ſalvation.[2]

The light of his word.

My word have I ordained for converting your ſoul, enlightening your eyes,

[3] Rev. 2. 17. [4] Eph. 3. 12. [5] Ibid. 1. 6. [6] 1 John 5. 14, 15. [7] John 14. 27. [8] Jer. 32. 40. John 10. 28, 29. 1 Peter 1. 5. Phil. 1. 6. [9] Romans 8. 17. Rev. 2. 17. [1] Heb. 1. 14. [2] Pſalm 91. 11, 12. [3] Pſalm 34. 7. [4] Eph. 4. 11. [5] 1 Cor. 3. 12. [6] Mat. 28. 20. Eph. 4. 13. [7] Jer. 3. 15; and 23. 4. [8] Eſa. 59. 21. [9] Eph. 4. 12. [1] Acts 10. 32. Romans 1. 16. [2] 1 Cor. 5. 5, 6, 7. Matthew 18. 15.

rejoicing your hearts, cautioning you of dangers, cleanſing your defilements, and conforming you to mine image.[3] To you I commit the oracles of God.[4] Here you ſhall be furniſhed againſt temptations.[5] Hence you ſhall be comforted under diſtreſſes and afflictions.[6] Here you ſhall find my whole counſel.[7] This ſhall inſtruct you in your way, correct you in your wanderings, direct you in the truths to be believed, detect to you the errors to be rejected.[8]

The pledges of his ſacraments.

My Sacraments I give you, as the pledges of my love. You ſhall freely claim them, they are children's bread. Lo, I have given them as ſeals, to certify all that I have here promiſed you;[9] and when theſe ſacred ſigns are delivered unto you, then know, and remember, and conſider in your hearts, that I therein plight you my troth, and ſet to my hand, and do thereby ratify and confirm every article of theſe indentures, and do actually deliver into your hands this glorious charter, with all its *immunities* and *privileges*, as your own forever.[1]

The nether ſprings, or mercies temporal.

The ſupply of his creatures.

And having ſowed to you ſo largely in ſpiritual bleſſings, ſhall you not much more reap the temporal? Be you not of doubtful mind, all theſe things ſhall be added unto you.[2] My creatures I grant for your ſervants and ſupplies.[3] Heaven and earth ſhall miniſter to you. All the ſtars in their courſes ſhall ſerve you, and (if need be) ſhall fight for you.[4] And I will make my covenant for you with the beaſts of the field, and with the fowls of heaven; and you ſhall be in league with the ſtones of the field, and all ſhall be at peace with you.[5] I will undertake for all your neceſſities. Do I feed the fowls, and clothe the graſs, and do you think I will neglect my children?[6] I hear the young ravens when they cry, ſhall I

[3] Pſalm 19. 7, 8, 9, 11. Eph. 5. 26. 2 Cor. 3. 18. [4] Romans 3. 2. [5] Matthew 4. 47. Eph. 6. 7. [6] Pſalm 119. 92. 93, [7] Acts 20. 27. [8] 2 Tim. 3. 16. Pſalm 119. 105. [9] Romans 4. 11. [1] 1 Cor. 11. 25. Geneſis 17. 10. [2] Luke 12. 29, 31. [3] Pſalm 8. 3. to the end. [4] Jud. 5. 20. [5] Job 5. 23. Hoſea 2. 38. [6] Mat. 6. 25. to the end.

not much more fulfil the desire of them that fear me?[7] Fear not, you shall be sure to want no good thing;[8] and you would not yourselves desire riches, pleasures, or preferment, to your hurt. I will give meat to them that fear me; I will be ever mindful of my covenant.[9]

The co-operation of his providences.

My providences shall *co-operate* to your good.[1] The cross wind shall blow you the sooner and swifter into your harbour. You shall be preferred, when you seem most debased; and then be greatest gainers, when you seem to be deepest losers; and most effectually promote your good, when you seem most to deny it.[2] Things to come are yours, the perfecting of your souls, the redemption of your bodies, the consummation of your bliss.

Things to come ours.

When you have glorified me for a while on earth, and finished the work I have given you to do, you shall be caught up into paradise, and rest from your labours, and your works shall follow you.[3]

At death in glorification initiate.

The convoy of angels.

I will send of mine own life-guard to conduct home your departing souls,[4] and receive you among the spirits of just men made perfect.[5] And you shall look back upon *Pharaoh*, and all his host, and see your enemies dead upon the shore. Then shall be your redemption from all your afflictions, and all your corruptions.[6] The thorn in the flesh shall be pulled out, and the hour of temptation shall be over, and the tempter forever out of work.

Redemption from all afflictions and corruptions.

The thorn in the flesh taken out.

The sweat wiped off from our brows.

The sweat shall be wiped off from your brows, and the day of cooling and refreshing shall come, and you shall sit you down forever under my shadow.[7] For the Lamb that is in the midst of the throne shall feed you, and lead you to the living fountains of waters. *Rev.* 7. 5.

The tears shall be wiped away from your eyes, and there shall be no more sorrow nor crying, neither shall

[7] Psalm 145. 15. with 147. 9. [8] Ibid. 34. 10. [9] Ibid. 111. 5. 5. [1] Romans 8. 28. [2] 2 Cor. 4. 17. Mark 10. 29. Phil. 1. 29. [3] Rev. 14. 13. Luke 23. 43. [4] Ibid. 16. 22. [5] Hebrews 12. 23. [6] Luke 7. 28. Eph. 4. 30. [7] Acts 3. 19. Hebrews 4. 9.

there be any more pain; for the former things are paſſed away, and behold I make all things new.[8] I will change *Marah* into *Naomi*, and the cup of ſorrow, into the cup of ſalvation; and the bread and water of affliction into the wine of eternal conſolation.[9] You ſhall take down your harps from the willows, and I will turn your tears into pearls, and your penitential pſalms into ſongs of deliverance. You ſhall change your *Ichabods* into *Hoſannas*, and your *Ejahs* of ſorrow into *Hallelujahs* of joy.[1]

The tears wiped away from our eyes.

The croſs ſhall be taken off from your backs, and you ſhall come out of your great tribulations and waſh your robes, and make them white in the blood of the Lamb; and you ſhall be before the throne of God, and ſerve him night and day in his temple, and he that ſitteth on the throne ſhall dwell among you, and you ſhall hunger no more, and thirſt no more, neither ſhall the ſun light upon you, nor any heat.[2]

The croſs taken off from our backs.

The load ſhall be taken off from your conſciences. Sins and doubts ſhall no more defile you nor diſtreſs you.[3] I will make an end of ſin, and knock off the fetters of your corruptions, and you ſhall be a glorious church, not having ſpot or wrinkle, or any ſuch thing, but holy and without blemiſh.

The load taken off from our conſciences.

Thus ſhall you be brought to the King all-glorious, in raiment of needle-work, and cloathing of gold, with gladneſs and rejoicing ſhall you be brought, and enter into the King's palace.[4] So ſhall the beloved of the Lord dwell ſafely by him, and you ſhall ſtand continually before him, and behold the beauty of the Lord, and hear his wiſdom.[5] Then will I open in you an everlaſting ſpring of joy, and you ſhall break forth into ſinging, and never ceaſe more, nor reſt day or night, ſaying Holy, Holy, Holy.[6]

The ſoul's admiſſion into the chamber of preſence, and viſion of God.

Thus ſhall the grand enemy expire with your breath,

[8] Rev. 21. 4, 5. [9] John 16. 20, 21, 22. Luke 6. 21. [1] Rev. 19. 1, 4, 6. [2] Ibid. 7. 14, 15, 16. [3] Ibid. 22. 17. Hebrews 12. 23. * Eph. 5. 27. Rev. 7. 9, 13, 14. [4] Pſalm 45. 9, 13, 14, 15. [5] 1 Cor. 13. 12. [6] Rev. 4. 8. Pſalm. 16. 11.

and the body of death be put off with your dying body; and the day of your death ſhall be the birth-day of your glory. *Phil.* 1. 27. *Luke* 23. 43.

Have faith in God. *Mark* 11. 22. Wait but a little, and ſorrow ſhall ceaſe, and ſin be no more.

And then a little longer, and death ſhall be no more;[7] *but your laſt enemy ſhall be deſtroyed, and your victory completed.*— Yet a little while, and he that ſhall come, will come, and you alſo ſhall appear with him in glory.[8]

At the reſurrection. In glorification conſummate. Redemption complete.

This ſame Jeſus which is taken from you into heaven,[9] ſhall ſo come as he went up into heaven: and when he cometh, he will receive you to himſelf, that where he is, there you may be alſo.[1] Behold his ſign; he cometh in the clouds of heaven with power, and great glory, and every eye ſhall ſee him, and all the tribes of the earth ſhall mourn, becauſe of him,[2] but you ſhall lift up your heads, becauſe the day of your redemption draweth nigh.[3] Then ſhall he found his trump,[4] and make you to hear his voice in your duſt,[5] and ſhall ſend his mighty angels to gather you from the four winds of heaven,[6] who ſhall carry you in the triumphant chariot of the clouds, to meet your Lord;[7] and you ſhall be prepared for him, and preſented to him, as a bride adorned for her huſband.[8] And as you have borne the image of the earthly, ſo ſhall you bear the image of the heavenly;[9] and you ſhall be fully conformed both in body and ſpirit, to your glorious head.[1] Then ſhall he confeſs you before his angels,[2] and you ſhall receive your open abſolution before all fleſh, and be owned, approved and applauded in the public audience of the general aſſembly.[3] And you ſhall be, with all royal ſolemnities, eſpouſed unto the King

The return of the Redeemer.

The raiſing of the body.

Full conformity, both in body and ſoul, to our glorified Saviour.

Public approbation and abſolution.

[7] Rev. 20. 14 and 21. 4. [8] Hebrews 10. 37. Col. 3. 4. [9] Acts 1. 11. [1] John 14. 3. [2] Rev. 1. 7. Matthew 24. 30. [3] Luke 21. 28. John 5. 28. [4] 1 Cor. 15. 52. [5] Thes. 4. 16. [6] Matthew 24. 31. [7] 1 Thes. 4. 17. [8] Rev. 2. 2. [9] 1 Cor. 15. 49. [1] Phil. 3. 21. Heb. 12. 23. [2] Rev. 3. 5. [3] Mat. 10. 23, and 25, 32, 34, 35, &c.

of glory, in the preſence of all his ſhining courtiers,[4] to the envy, and gnaſhing, and terror of your adverſaries.[5] *Solemn eſpouſals.*

So ſhall your Lord, with his own hand, crown you,[6] and ſet you in thrones,[7] and you ſhall judge men and angels,[8] and you ſhall have power over the nations,[9] and you ſhall ſet your feet upon the necks of your enemies. *The coronation and enthronement of the ſaints. Their ſitting in judgment upon the world.*

Lo, I have ſet the very day for your inſtalment,[2] I have provided your crowns,[3] I have prepared the kingdom.[4] Wherefore do you doubt, O ye of little faith? Theſe are the true ſayings of God.[5] Are you ſure that you are now on earth? So ſurely ſhall you be ſhortly with me in heaven. Are you ſure that you ſhall die? So ſurely ſhall you riſe again in glory. Lo I have ſaid it, and who ſhall reverſe it? You ſhall ſee me face to face, and be with me where I am, and behold my glory.[6] For I will be glorified in my ſaints, and admired in all them that believe;[7] and all fleſh ſhall know that I have loved you.[8] For I will make you the inſtances of my grace,[9] in whom the whole world ſhall ſee, how unutterably the Almighty God can advance the poor wormſmeat, and duſt of the ground. And the deſpiſers ſhall behold, and wonder, and periſh:[1] for they ſhall be witneſſes to the riches of my magnificence, and exceeding greatneſs of my power.[2] They ſhall go away into everlaſting puniſhment, but you into life eternal.

For no ſooner ſhall their doom be paſt, but the bench ſhall riſe,[3] and the Judge ſhall return with all his glorious train; with ſound of trumpet, and ſhouts incredible ſhall he aſcend, and ſhall lead you to your Father's houſe. Then ſhall the triumphal arches lift up their heads, and the everlaſting gates *Our triumphant aſcenſion into heaven.*

[4] Rev. 19. 7, 8. 2 Cor. 4. 14. Mat. 25. 31. [5] Luke 13. 28. [6] Rev. 2. 10. [7] Ibid. 3. 21. Mat. 19. 28. [8] 1 Cor. 6. 2, 3. [9] Rev. 2. 26, 27. [1] Pſalm 49. 14. [2] Acts 17. 31. [3] 2 Tim. 4. 8. [4] Mat. 25. 34. [5] Rev. 19. 9. [6] 1 Cor. 13. 12. John 17. 24. [7] Theſ. 1. 10. [8] Rev. 3. 9. [9] Eph. 1. 5, 6. and 2. 7. [1] Acts 13. 41, [2] Luke 16. 23. [3] Mat. 25. 46. Ibid. 25. 41, 46.

ſtand open, and the heavens ſhall receive you all, and ſo ſhall you be ever with the Lord.[4]

And now will I rejoice over you with ſinging, and reſt in my love; and heaven ſhall ring with joys and acclamations, becauſe I have received you ſafe and ſound. *Luke* 1. 20, 23, 25, 27.

And in that day you ſhall know that I am a rewarder of them that diligently ſeek me;[5] and that I did record your words,[6] and bottle your tears, and tell your wanderings,[7] and keep an account, even to a cup of cold water, of whatever you ſaid or did for my name.[8] You ſhall ſurely find, that nothing is loſt,[9] but you ſhall have full meaſure, preſſed down and running over, thouſands of years in paradiſe, for the leaſt good thought, and thouſand thouſands for the leaſt good word; and then the reckoning ſhall begin again, till all arithmetic be non-pluſt. For you ſhall be ſwallowed up in a bleſſed eternity, and the doors of heaven ſhall be ſhut upon you, and there ſhall be no more going out.[1]

Bleſſed eternity.

Glorious company.

The glorious quire of mine holy angels, the goodly fellowſhip of my bleſſed prophets, the happy ſociety of triumphant apoſtles, the royal hoſts of victorious martyrs, theſe ſhall be your companions forever.[2] And you ſhall come in white robes, with palms in your hands, every one having the harps of God, and golden vials full of odours, and ſhall caſt your crowns before me, and ſtrike in with the multitude of the heavenly hoſts, glorifying God, and ſaying, *Hallelujah*; the Lord God omnipotent reigneth.[3] Bleſſing, honour, glory and power, be unto him that ſitteth upon the throne, and unto the Lamb forever and ever.[4]

In ſhort; I will make you equal to the angels[5] of God, and you ſhall be the everlaſting trumpets of my praiſe,[6] You ſhall be abundantly ſatisfied with the fatneſs of my houſe, and I will make you

Beatifical viſion.

[4] John 12. 26. 1 Thes. 4. 17. [5] Hebrews 11. 6. [6] Mal. 3. 16. [7] Pſalm 56. 8. [8] Mat. 10. 42. [9] 1 Cor. 15. 58. [1] Daniel 12. 2, 3. Rev 3. 12. Luke 16. 26. [2] Mat. 8. 11, 12. Hebrews 12. 22, 23. [3] Rev. 7. 9, 10, 11, 12; and 19. 5, 6. [4] Rev. 5. 13. [5] Luke 20. 36. [6] Rev. 7. 10, 11, 12, 15.

drink of the rivers of my pleaſures.[7] You ſhall be an eternal excellency,[8] and if God can die, and eternity run out, then, and not elſe, ſhall your joys expire. For you ſhall ſee me, as I am,[9] and know me, as you are known;[1] and ſhall behold my face in righteouſneſs, and be ſatisfied with my likeneſs.[2] And you ſhall be the veſſels of my glory, whoſe bleſſed uſe ſhall be to receive the overflowings of my goodneſs, and to have mine infinite love and glory poured out into you brimful and running over for evermore.[3]

And bleſſed is he that hath believed, for there ſhall be a performance of the things that have been told him, *Luke* 1. 45. The Lord hath ſpoke it, You ſhall ſee my face; and my name ſhall be written in your foreheads; and you ſhall no more need the ſun, nor the moon, for the Lord God ſhall give you light, and you ſhall reign forever and ever. *Rev.* 22. 3, 4, 5.

He taketh us for his people.

And as I give myſelf to you for your God, and all things with myſelf; ſo I take you for my covenant-people,[4] and you ſhall be mine in the day when I make up my jewels, ſaith the Lord of hoſts: and I will ſpare you as a man ſpareth his own ſon that ſerveth him.[5] The Lord ſhall count, when he writeth up the people, Surely they are my children.[6]

I do not only require you to be mine, if you would have me to be for you; but I do promiſe to make you mine,[7] and to work in you the conditions which I require of you. I will circumciſe your hearts to love me.[8] I will take out the heart of ſtone.[9] My laws will I write within you.[1]

Yet you muſt know that I will be ſought unto for theſe things,[2] and as ever you expect to partake of the mercies, I charge you to lie at the pool, and wait for my Spirit, and be diligent in the uſe of the means.[3]

[7] Pſalm 36. 8. [8] Iſaiah 60. 15. [9] 1 John 3. 2. [1] 1 Cor. 13. 12. [2] Pſalm 17. 16. [3] Romans 9. 23. 2 Tim. 2. 20. Rev. 22. 1. [4] Hebrews 8. 10. Iſaiah 43. 1. [5] Mal. 3. 17. [6] Pſalm 87. 6. [7] Lev. 20. 26. Ezek. 36. 28. [8] Deut. 30. 6. [9] Ezek. 36. 26. [1] Jer. 31. 33. [2] Ibid. 36. 37. [3] Prov. 2. 3, 4, 5; and 8. 38. Luke 11. 13.

I am content to abate the rigour of the old terms.[4] I ſhall not ſtand upon ſatisfaction.[5] I have received a ranſom, and do only expect your acceptance.[6] I ſhall not inſiſt upon perfection.[7] Walk before me, and be upright, and ſincerity ſhall carry the crown.[8] Yea, both the faith and obedience that I require of you, are mine own gifts.[9]

I require you to accept my Son by believing: but I will give you an hand to take him,[1] and to ſubmit to and obey him: but I muſt and will guide your hand to write after him, and cauſe you to walk in my ſtatutes.[2] I will take you by the arms, and teach you to go:[3] I will order your ſteps.[4] Yea, thoſe things will I accept of you, as the conditions of life, which, viewed in the ſtrictneſs of my juſtice, would confound you world without end.[5]

[4] Romans 4. 6. [5] Luke 7. 42. [6] Rev. 22. 17. 1 Tim. 2. 6. [7] 1 John 1. 8, 9. [8] Prov. 11. 20. Gen. 17. 1. Pſalm 97. 11. [9] Eph. 2. 8. [1] Phil. 1. 29. John 6. 65. [2] Ezek. 36. 27. [3] Hos. 11. 3, 4. [4] Pſalm 37. 23, 31. [5] Eph. 3. 8. 1 Thes. 3. 10. Heb. 5. 9. Eccles. 7. 20.

THE VOICE OF THE REDEEMED.

AMEN; Hallelujah. *Be it to thy ſervants according to thy word. But who are we, and what is our father's houſe, that thou haſt brought us hitherto? And now, O Lord God, what ſhall thy ſervants ſay unto thee? For we are ſilenced with wonder, and muſt ſit down in aſtoniſhment, for we cannot utter the leaſt tittle of thy praiſes: what meaneth the heighth of this ſtrange love? And whence is this unto us, that the Lord of heaven and earth ſhould condeſcend to enter into covenant with duſt, and take into his boſom the viperous brood, that have ſo often ſpit their venom in his face? We are not worthy to be as the handmaids, to waſh the feet of the ſervants of our Lord: how much leſs to be thy ſons and heirs, and to be made partakers of all theſe bleſſed liberties and privileges, which thou haſt ſettled upon us? But for thy goodneſs ſake, and according to thine own heart, haſt thou done all theſe great things. Even ſo, Father, becauſe it ſeemed good in thy ſight.*

Wherefore thou art great, O God, for there is none like thee; neither is there any God beſides thee. 2 Sam. 7. 18. to the end. *And what nation on earth is like thy people, whom God went to redeem for a people to himſelf, and to make him a name, and to do for them great things and terrible? For thou haſt confirmed them to thyſelf, to be a people unto thee forever, and thou, Lord, art become their God.*

Wonder, O heavens, and be moved, O earth, at this great thing! Rev. 21. 4. *For behold, the tabernacle of God is with men, and he will dwell with them, and they ſhall be his people, and God himſelf ſhall be with them, and be their God. Be aſtoniſhed and raviſhed with wonder, for the infinite breach is made up; the offender is received, and God and man reconciled, and a covenant of peace entered, and heaven and earth are all agreed upon the terms, and have ſtruck their hands, and ſealed the indentures; O happy concluſion! O bleſſed conjunction! Shall the ſtars dwell with the duſt? Or the wide diſtant poles be brought to mutual embraces and cohabitation?*

But here the diſtance of the terms is infinitely greater. Rejoice, O Angels, ſhout, O Seraphim. O all ye friends of the Bridegroom, prepare an Epithalamium, *be ready with the marriage-ſong. Lo, here is the wonder of wonders: For* Jehovah *hath betrothed*

himſelf forever to his hopeleſs captives, and owns the marriage before all the world, and is become one with us, and we with him. He hath bequeathed to us the precious things of heaven above, and the precious things of the earth beneath, with the fulneſs thereof, and hath kept nothing back from us.

And now, O Lord, thou art that God, and thy words are true, and thou haſt promiſed this goodneſs unto thy ſervants, and haſt left us nothing to aſk at thy hands, but what thou haſt already freely granted. Only the word which thou haſt ſpoken concerning thy ſervants, eſtabliſh it for ever, and do as thou haſt ſaid, and let thy name be magnified forever, ſaying, The Lord of Hoſts, he is the God of Iſrael.

AMEN! HALLELUJAH!!!

A CONCISE VIEW

OF THE

Characteriſtic

OF THE LATE

Rev. D. SIMPSON, A. M.

LATE EMINENT MINISTER OF THE GOSPEL, NEW CHURCH, MACCLESFIELD.

ON March the 23rd, 1799, died, the Rev. David Simpſon, A. M. aged 54: for more than twenty years the worthy, laborious, and truly Chriſtian Paſtor, of the congregation at the New Church, Macclesfield. He was a man, whoſe rare talents as a preacher were powerfully enforced, and made ſingularly uſeful (under the divine bleſſing) by the convincing eloquence of an upright life; a life, which was a practical illuſtration of the doctrines he taught.—During the courſe of his miniſtry, he diſcovered, on every occaſion, how much his whole ſoul was devoted to promote the good of his hearers.*

In a ſecond point of view, as a man of philanthropy, he made the intereſt of mankind in a manner his own, and had a tender and affectionate concern for their welfare. He (who is now in the fruition of his *Divine Maſter*) could not think himſelf happy, while he ſaw others miſerable. The gifts of providence pleaſed him chiefly, as the poor and indigent who wanted the comforts of life were the better for it. *The bleſſing of him that was ready to periſh came upon him*, and the greateſt excellence of proſperity was the opportunity it afforded him of relieving his fellow-creatures, and of being more extenſively uſeful. He thought he had diſcharged but the leaſt part of his duty, when he had done ſtrict juſtice to all. The imparting and communicating advice and comfort, aſſiſtance and ſupport, eſpecially to the poor of Macclesfield and its environs, according to their various diſtreſſes, and of thoſe with whom he converſed, was his conſtant endeavour, and moſt pleaſing entertainment and purſuit. And,

In the ſweet ſocial hour, he knew to charm:
Speak, ye young friends! ye oft the feaſt partook;
How wiſe his converſe, and his love how warm,
E'en when religion forc'd the grave rebuke.

* *The New Church, a large and elegant ſtructure, was purpoſely erected and endowed for him, at the ſole expence of his friend and patron, the late Charles Roe, Eſq. Mr. Simpſon continued to preach in it, to very large congregations, from the year 1775, in which it was built, till a few weeks before his deceaſe: not long before his laſt ſickneſs, indeed, with ſome few interruptions, owing to frequent attacks of the paralytic kind.*

In the ſtrong and elegant language of an ancient worthy, *He was eyes to the blind, and feet to the lame; he delivered them that cried, and the fatherleſs and him that had none to help him, and he cauſed the widow's heart to ſing for joy.* And that he might exerciſe the more large and generous charity, he retrenched uſeleſs pomp and extravagance, and by a regular and prudent management, provided for the relief of the neceſſitous; eſteeming this a much more ſublime and noble gratification, than the idle amuſements and gallantries of a vain and luxurious age.

The late Mr. Simpſon did not only take all occaſions that preſented themſelves of doing good, but ſought for opportunities to be uſeful—it was part of the ſtated buſineſs and employment of his life. He contrived and ſtudied which way he was entruſted for the good of mankind; for,

Like a bright ſtar of three-fold magnitude,
He ever beam'd with light for public good.

Of his power, he protected and encouraged learning and virtue, by his authority and influence; and, as the patron of true liberty, in oppoſition to anarchy, he was a lover of his king and country, and vindicated the cauſe of oppreſſed innocence. Of his knowledge, he counted it his higheſt pleaſure to inſtruct the ignorant, and adminiſter proper direction in perplexed and difficult circumſtances, both as a counſellor, phyſician, and divine. He defended the cauſe of religion from the *pulpit*, and by his laborious, learned, and judicious writings extant, in a juſt and amiable light, principally, as an antidote againſt the deſtructive doctrines of Arianiſm,* Socinianiſm,† and Deiſm.‡ *As a preacher of the goſpel, he held it forth with the zeal and faithfulneſs of an apoſtle.*

And, as a bird each fond endearment tries
To tempt its new-fledg'd offspring to the ſkies,
He tried each art, reprov'd each dull delay,
Allur'd to brighter worlds, and led the way.
Truth from his lips prevail'd with double ſway,
And fools, who came to ſcoff, remain'd to pray.

To ſay nothing of the virtues already delineated did he want to be ſolicited, but his generous heart was always ready and ſtrongly diſpoſed for beneficent deſigns and actions: you could

* Arians, belonging to, or the followers of, Arius, who, in the time of Conſtantine the Great, A. C. 315, taught that Chriſt is not equal or conſubſtantial with the Father, but only the firſt of all created beings.

† Socinians, are ſuch who follow the doctrine of one Fauſtus Soninus, who taught that Jeſus Chriſt was only mere man, and had no exiſtence before the Virgin Mary.

‡ Deiſm, the doctrine or opinion of thoſe, who hold the belief of a God, but deny his having ever given, or the probability of his ever giving, a revelation.

not lay a greater obligation upon him, than by propoſing ways in which he might be uſeful, or enlarge his ſphere of uſefulneſs; for this was the point in which all his views, all his ſatisfaction, centered.

The deceaſed had ſuch a ſtrong ſenſe of benevolence and greatneſs of mind, ſuch an exalted ſpirit of humanity and compaſſion, that no conſideration of private intereſt, no difference of nation or religious profeſſion, could reſtrain, and which the greateſt injuries could not bear down and extinguiſh. He aimed that his goodneſs might be as diffuſive as poſſible to all, whether friend or foe, having an eye to the example of his divine Lord and Maſter. As he was generous in all his deſigns, ſo he was fearful of diſobliging any, either by word or action, (but zealous in vindicating the cauſe of religion), and endeavoured, in his whole conduct, to be agreeable as well as uſeful to all. He was ſevere in examining himſelf, but candid in his cenſures; ſhewing, to his inferiors, the moſt endearing condeſcenſion, and carefully avoided moroſeneſs (being of a chearful diſpoſition) and every thing that had the appearance of inſolence or contempt.

Finally, to conclude the ſketch of the character of this great man of God:—He was unwearied in his endeavours to promote the happineſs of others; the ardour of his benevolence was not cooled, though he met with ungrateful returns. In fine, he was ready to give up all private conſiderations for the ſake of the public welfare, and even to ſacrifice life itſelf, when the good of his king and country required it.*

His laſt ſickneſs he bore with a Chriſtian fortitude, which was imbittered by the loſs of an excellent wife, who died only a few days previous to his own diſſolution: the comforts of religion, and the aſſurance of eternal felicity, were ſufficient to ſupport and cheer him, under the burning rage of a malignant fever, to which they both fell victims. "I have done my work," ſaid he, "and now muſt be laid aſide: to die is gain. I have fought a good fight, I have finiſhed my courſe," &c. He was interred on Tueſday morning, 26th March, amidſt the ſighs, and groans, and tears, of an immenſe multitude of people, who attended him to his grave, like children bereft of their laſt

* As an inſtance of his love for his king and country, we will quote him in his own words—"At all events," ſays he, "let Engliſhmen cleave to their king and "country, their God and Saviour, their religion and their laws, and ſpend the "laſt ſhilling in their pockets, and the laſt drop of blood in their veins, in the "ſacred cauſe. England muſt be deſtroyed, is the language of Frenchmen. Well, "if England muſt, let it be in a manner becoming its former renown, and, like "Sampſon, involve the enemies of piety and chriſtianity in its own ruin. We "had better fight, and die glorioufly, than turn our backs in the day of trial, "deſert our king and country, like the Hollanders, in the time of neceſſity, and "live the baſeſt, loweſt, meaneſt, and moſt contemptible of human beings. Let "thoſe among us, who have any regard for their futute felicity, be careful to be "found in the path of duty, fearing God, honouring the king, and walking in "all the ſtatutes and ordinances of the Lord blameleſs."

See, Simpſon's Key to the Prophecies, p. 443.

earthly ſupport. In the church, there waited to receive him, it is ſuppoſed, near 3000 people, all overcome with grief and diſtreſs. The ſcene was very impreſſive, and there ſeemed to be but one prevailing ſentiment in every breaſt.

Now life's tempeſtuous ſtorms are o'er,
How calm he meets the friendly ſhore,
Who liv'd averſe to ſin!
Such peace on virtue's path attends,
That where the ſinner's pleaſure ends,
The good man's joys begin.

See ſmiling patience ſmooth his brow,
See bending angels downward bow,
To lift his ſoul on high:
While eager for the bleſt abode,
He joins with them to praiſe the God
Who taught him how to die.

The horrors of the grave and hell,
Thoſe horrors which the wicked feel,
In vain their gloom diſplay:
For he, who bids yon comet burn,
Or make the night deſcend, can turn
Their darkneſs into day.

No ſorrow drowns his lifted eyes,
No horrors wreſt the ſtruggling ſighs,
As from the ſinner's breaſt:
His GOD, the GOD of peace and love,
Pours kindly ſolace from above,
And ſooths his ſoul to reſt.

THE END

From the preſs of J. Clarke,
21, Underbank, Stockport, 1799.

BRITISH LIBRARY